



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

AN ARABIC VERSION OF THE "REVELATION OF EZRA."

BY RICHARD J. H. GOTTHEIL, PH. D.,

Columbia College, New York.

In the *Zeitschrift f. d. alttestamentliche Wissenschaft*, VI., 1886, p. 199, Prof. Baethgen, of Kiel, has given the Syriac text of an Ezra Apocalypse from a Berlin MS. (Sachau 131).¹ Prof. Isaac H. Hall had before this given a translation of the same text from a MS. belonging to the Union Theological Seminary in New York.² Dr. Baethgen has overlooked what Steinschneider has said (ZDMG. XXVIII., p. 647) in reference to this Apocalypse. In addition to the London and Roman copies, there is a MS. of this text in Paris. Dr. Steinschneider suggests that the Arabic Paris MS. 107 contains the same text. The following extracts from that MS. which Prof. Hartwig Derenbourg has very kindly made at my request, show that Dr. Steinschneider was, in the main, right in his supposition. The substance of both is the same, though the Arabic represents a different and, at times, a fuller version. I give the text just as Prof. Derenbourg sent it. Of the MS. he says: "Le nouveau catalogue, rédigé en français a pour base des bulletins rédigés par le célèbre orientaliste italien Amari, contient ce qui suit à la page 34: '2° (fol. 14) Explication de la vision que le prophète Daniel raconta à son disciple Esdras, et indication de ce qui doit arriver aux enfants d'Ismael e d'Agar la Copte.' Le texte auquel il est fait allusion commence au fol. 14 r° au haut de la page après une page blanche et finit à la ligne 2 du fol. 20 r°."

In the same article Dr. Baethgen treats of the Syriac text of Epiphanius' "Lives of the Prophets" contained in Sachau 131.³ The opening sections in the Syriac on the authorship of the different biblical books and on the life of Job, seem to be wanting in the Greek recensions. It might be interesting to follow up some of these notes to their source. There is no doubt that some of them go back to Talmudic traditions, e. g., that Moses wrote the Book of Job,⁴ or that Pinḥās was concerned in the composition of Joshua.

The notices about Job are also given in the lexicons of Bar 'Alī and Bar Bahlūl; see Payne Smith, col. 140, s. v. **إدب**; 1537, s. v. **مص**. Rabbenu Tam was also of opinion that 'Alûḳâ is the name of a wise man.⁵

¹ See also *Journal of the Soc. of Bib. Lit. and Exeg.*, Dec. 1886, p. 102; *The Independent*, Jan. 13, 1887.

² *Presbyterian Review*, 1886, p. 537.

³ *Journal of Soc. of Bib. Lit. and Exeg.*, Dec., 1886, p. 97.

⁴ Fürst, *Der Kanon des Alten Testaments*, p. 80; Marx, *Traditio Rabbiorum Veterima*, p. 14; Baer and Strack, *Dikduke Hateamim*, p. 78; cf. also B. O., I., 488.

⁵ Delitzsch, *Das Salomonische Spruchbuch*, p. 498.

بسم الاب والابن والروح القدس

الاله الواحد له المجد امين .

نبتدى بعون الله تعالى وحسن توفيقه بشرح روبا دانيال النبي
الذى اخبر به عزرة تلميذه بما يكون من خبر بنى اسمعيل بن
هاجر القبطية .

بسلام الربّ امين . امين . امين .

قال دانيال النبي لعزرة تلميذه اسمع رويای يا ابنی واعجب من
اعمال الله البرّ وعدله وقايق (sic) امره وثبات قوله في جميع الخلوف
والامم واعلم انى رايت ملاكا نزل من السماء يسبح ويمجد وعليه
لباس ابيض ووجهه كالبرق منير يزهر ويداه وساعدها وذراعاها
كالنحاس وعيناه مثل شعاع الشمس وبيده اليمنى محله (مجلّة 1.)
ملوكة كتابة . فقال لى ان الله قد سمع صلواتك وارسلنى اليك
اعرفك ما يكون في اخر الزمان وهذه المجلّة لك فافتح واقرا ما
فيها واخذت المجلّة من يده بخشية ورعدة فنشرتها وقرأتها فاذا
فيها بلايا شتى ومضرة بالغة شديدة الضحّة (sic) وحمدت الله الذى
يرفع من يشا ويمنع من يشاء وله الملك والقدرة وقلت يا رب
احفظ وخلص شعبك من الحية الضارية التى قمها ملوًا سماءا وليس
الخلاص منها بل منك انت ايها الاله القوى الجبار ثم نظرت الى
المجلّة فاذا فيها حية على رأسها اثني عشر قرنا وعلى ذنبها تسعة
قصبان تجي من البرية ورايتها تقابل جميع الشعوب والامم
وسلطانها شديد على كل البشر وهى مخوفة تنجّر السم وتنضمح

على من (fol. 14. v^o) صلاتها ثم رايت ملاكا نزل من السماء فقتلها
وفرق قضبانها الخ

The Apocalypse ends as follows :

(fol. 19. v^o) ويكون لليهود فرح لانهم يقولون هو المسيح الذى
ينتظرونه ويجمعهم ويتبعه عامة الناس الا الاصفياء الصابرون في
الجهاد ثم يجي ايليا واحنوح فيبكيانه مواجهه ومجاهداته
مجاهدة وتكون اراقة دماءهم على يديه ثم ينزل الرب من السماء
مع ملائكته المقربين فهلك البرذول ويسمع من في القبور القرن
العظيم فيقومون ويسجدون لله ويرون العلامة المقدسة التى كفروا
بها فيتعجبون منها ويفرح الابرار ويحزنون المكرمون وتمضى
الابرار امام الالههم في العمام (الغمام. sic, l. الى المملوت (الملكوت
sic, l. وتذهب الاشرار الى العم (الغم. sic, l. والعذاب الشديد ولما
رأيت (20 r^o) انا دانيال هذه الرويا وكتبتها وتركتها تذكرة للاخرين
والسبح لله دائما ابدا سرمدا
امين . امين . امين .

In the name of the Father, the Son, and the Holy Ghost, the one God, to whom glory [is ascribed], Amen.

With the aid of God, the exalted, and his beautiful guidance, we will commence the explanation of the story of the Prophet Daniel, which he told to Ezra, his pupil, in reference to that which was to happen in the history of the children of Ishmael, the son of Hagar, the Egyptian. With the peace of God! Amen! Amen! Amen!

Daniel, the prophet, said to Ezra, his pupil: Listen to my story, O my son! and wonder at the works of God, the faithful one, and at his justice, and at of his utterance, and the stability of his word with all living and existing beings. Know then that I saw an angel, clad in a white garment, his face shining like

bright lightning, his hands and fore-arms and his arms [being] like copper, his eyes as the rays of the sun, come from heaven praising and glorifying [God]. And in his right hand there was a scroll full of writing. Then he said to me: God has already heard thy prayers and has sent me to you to tell you what will happen at the end of time. This scroll is for thee: open it, therefore, and read what is in it. Then I took the scroll from his hand with fear and trembling. And I opened it and read it; and behold in it were [mentioned] sundry afflictions and evils which were to come, terrible in..... Then I praised God, who exalts whom he wishes, and brings down whom he wishes; and to him belong the kingdom and the power.

Then I said, O Lord! preserve and keep thy people from the bloody serpent, whose mouth is full of poison. There is no escape from it but in thee. Thou art God, the strong, the mighty one. And I looked into the scroll, and behold there was a serpent [mentioned?] upon whose head were twelve horns and upon whose tail nine [protruding] bones, which was to come from without; and I saw that it would make war upon all mankind, and [upon all] peoples. Its leader was cruel to all flesh; and it [itself] was fearful, ejecting poison as water and casting [it] upon whomsoever lighted upon it.¹ Then I saw an angel come down from heaven, and kill it and break its horns.

(fol. 19 v^o). And the Jews will be rejoiced because they will say: He is the Messiah for whom they have waited, and [that] he would collect them, and [that] the most men would follow him, except such hard-hearted ones who remain in contention [with him]. Then Elijah will come and Enoch, and the two will drive him to the utmost extremity, and he will make a strong fight. And the shedding of their blood shall be upon his hands. Then will the Lord come down from heaven with his angels who surround him and destroy the wicked one.

And they in the grave will hear the mighty horn. Then they will stand up, and fall down before God, and they will see the holy sign which they had [formerly] denied. Then they will be astonished at it, and the good will rejoice and the damned ones be sad. And the good will come into the presence of their God in the clouds to [inherit] the kingdom, and the wicked will go into trouble and frightful punishment.

And when I, Daniel, had seen this vision, I wrote it down and left it for those that come after me. Praise be to God, the everlasting, the eternal, the perpetual one. Amen! Amen! Amen!

¹ Prof. Derenbourg is not at all certain of the reading of this word. Mr. A. B. Ehrlich, suggests šādaphahā, and I have translated accordingly.